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THE RELIGIOUS OBSERVANCE OF ONE DAY IN SEVEN, AS IT AFFECTS  
THE CHINESE: ITS SANCTIONS, PRIVILEGES AND DIFFICULTIES. \*

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I. SANCTION.

**A.** *By God at the Creation.*—1. *He rested.* God, however, is not subject to time. He is the father of lights, with whom is no variableness, neither shadow of turning, *James i, 17.* Day and night are produced by the revolution of the earth exposing one hemisphere to the rays of the sun, and keeping the other in the shadow of the globe. With the Lord one day is as a thousand years, and a thousand years as one day, *2 Peter iii, 8.* Thus, periods of time belong to created things and can in no way be attributed to the eternal God.

God is also not subject to toil and fatigue. He spake, and it was done; he commanded and it stood fast, *Ps. xxxiii, 9.* His rest is cessation from creating any more creatures. Creation was finished, and in paradise a place had been prepared where Heaven came in contact with Earth, where man, the image of God, was the connecting link between the Creator in Heaven and his creatures on Earth. All creation was good, a reflex of divine glory, but in the soul of sinless man God could reveal himself. The love of God and the heart of man could touch each other, could enter one into the other, could find harmonious correspondence to each other. God rested, thus meaning, he went to dwell in his creation and found himself at home in the heart of man.

2. *He blessed it.* Divine blessing indicates the presence of divine grace, divine happiness and peace. God condescends to the conditions of his creatures and satisfies their cravings.

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3. *And sanctified it.* He prepared it for divine purposes. Natural life has a sphere of its own. But God had a plan before the foundation of the world. This divine purpose is inherent in the typical nature of things; its highest realization, however, is beyond created things in the glory of God. Sanctification elevates nature into the divine sphere and usage. As far as this is the case, God and his creatures unite; the creature partakes of the nature of God, forms part of his eternal glory.

Thus we find in this short notice of the "Sabbath of creation" an outline of "God in History." This sabbath was not confined to one of seven sublunar days. If sin had not interfered, that same sabbath would still continue and would last as long as eternal life lasts.

B. *By the Law.*—1. The Mosaic law is in its nature not universal but conditional; it refers to the fallen state of man, to a world full of sin and death. St. Paul calls it, therefore, the law of sin and death, *Rom. viii, 2.*

2. The Mosaic sabbath law refers particularly to labour "as a punishment for sin; six days thou shalt labour."

3. All that in the commandment is said of the sabbath is a mere negation—cessation from labour." This prohibition includes all kinds of labour, even kindling a fire, *Exod. xxxi. 3*, and preparation of food, *Ex. xvi. 23*, etc. In the New Testament the offering of sacrifices in the temple is called by our Lord "profanation of the sabbath," *Matthew xii. 5.*

4. Moses regards the sabbath also as a memorial day,

a, of God's rest and refreshment after creation, *Ex. xx. 10, 11.*

b, of God's covenant with Israel, *Ex. xxxi. 16, 17.*

c. Of Israel's deliverance from Egypt by the hand of God.—*Deut. v. 15.*

5. Those who wish to keep the sabbath as a law may learn from the Apostle, that as many as are of the works of the law are under the curse. (*Gal. iii. 10*), because the law worketh wrath and Faith is made void.—*Rom. iv. 15.*

b. Observe the fact that no sabbath is mentioned during those many centuries between paradise and the sojourn of the children of Israel in the desert of Mount Sinai.

C. *By Jesus Christ.*—1. He showed that nobody keeps the law.

a. By leading animals to find water.—*Luke xiii. 14-16; xiv. 5.*

b. By rescuing them from any accident.—*Matthew xii. 11.*

c. By offering sacrifices.—*Matthew xii. 5.*

d. By performing circumcision.—*John vii. 23.*

2. He defied the strict observance of his time and of our genera-

tion, wherefore some of the Pharisees said of him, this man is not of God, because he keepeth not the sabbath day.—*John ix. 16.*

*a.* By allowing his disciples to procure their food on a sabbath and moreover defending them.—*Mark ii. 23; Luke vi. 2.*

*b.* By healing on the sabbath when it might have been done as well on a week day.—*Luke xiv. 3; John ix. 16, 14.*

*c.* By commanding a man to carry a burden on the sabbath day against a clear statement of the Old Testament (*Jer. xvii. 22, 24, 27*)—*John v. 10; Luke vi. 5.*

*d.* He accepted invitations for dinner parties on the sabbath—*Luke xiv. 1* (and many persons were present).

*e.* He took a walk among the fields.—*Mark ii. 23, Luke vi. 2,*

3. Christ abrogated the sabbath law.

*a.* By teaching that the sabbath was for man and not man for the sabbath.—*Mark ii. 27 comp.—Col. ii. 16.*

*b.* By his declaration: "My father worketh and I work."—*John v. 17.*

4. In Christ is fulfilled the original idea of the sabbath.

*a.* God's rest. Jesus Christ was one and always remained one with the father, in him dwelled the fulness of God.—*Col. i. 19.*

*b.* God's blessing. With Christ, God's love, God's grace and truth appeared again in the world.—*John iii. 16; i. 14, 19.*

*c.* God's sanctification. In Christ the world becomes redeemed (*Tit. ii. 14,*) and reconciled to God.—*Eph. ii. 16.* All believers become partakers of God's glory.—*Eph. iii. 3, 19; Rom. viii. 17.*

5. Christ is the Lord of the sabbath.—*Matthew xii. 8.* He is the first born of all creatures.—*Col. i. 15.* The incarnation of God in man.—*John i. 14.* The only mediator (*Tim. ii. 5,*) between the invisible God and the visible world, to whom is given all power in heaven and in earth.—*Matthew xxviii. 18.*

*D. By the Christian Church.*—1. The Sunday, or first day of the week, was observed already in apostolic times as the day of Christ's resurrection.—*Acts xx. 7; 1 Col. xvi. 1, 2; Rom. i. 10; John xx. 26.*

2. Christians from among the heathen generally observed the Sunday instead of the sabbath. Thus there is no keeping of the Saturday-sabbath mentioned in the churches of the Occident, only Oriental churches observed the two days.

3. In the letter by Barnabas, in Pliny's despatch to Tragan, in the *Constitutiones*, and in the writings of Ignatius, the observance of the Sunday is mentioned as general Christian custom. This means Sunday was universally kept among the Christians in the second century, A.D.

4. The Jewish sabbath was soon given up altogether except by the church in Abyssinia.

5. Sunday was regarded as a day of rejoicing. The church regarded herself as *coelicolae*, i.e., a community of citizens of heaven, every member had come from death to life with the Lord. Prayer, on this day, was offered standing, not kneeling; all fasting was forbidden by several synods (Gangra, Trullanum, Carthago iv. Braga.)

6. Constantine the Great issued a law, A.D. 321, demanding cessation of all administrative, judicial and civil business on Sunday. This was soon extended to military exercises. His followers also prohibited theatrical entertainments on this day. Emp. Leo III. (717-741) prohibited every kind of work.

7. The Church fathers differ in opinion with regard to work on Sunday. Tertullian for example condemns it, and Gregory the Great allows it.

8. The synod of Laodicea, between 360 and 370 A.D., denounced idleness on Sunday as a Jewish habit. The synod of Orleans, 538 A.D., prohibited only labour in the field, etc.

9. The church of Rome demands the hearing of a Mass, and is in principle against work, but allows secular recreations on Sunday.

10. The Confessio Augustana, the fundamental creed of the Lutheran church, declares the sabbath of the Old Testament to be abolished by Christian liberty, and that the Sunday is substituted only for the reason to give to the people a defined time for united worship. The Reformed churches of Germany and Switzerland differ in this article, especially the Catechism of Geneva.

11. The Episcopal churches and the Puritans of England as well as of America maintain similar positions of evangelical liberty and of rigor of the Mosaic Law.

12. There are two extremes discernable in our time; some practical Christians attempt to excel even the Pharisees in external observances, and other Christians of a mystical turn of mind make no difference between Sunday and any other day: they attempt to keep every day alike. Between these two extremes there are all possible varieties among the different churches and even among the members of one and the same church.

13. Christ is our Master and Ideal! Most of the confusion and contention about sabbath-keeping could have been avoided if professed Christians had entered deeper into the spirit of Christ instead of falling back into the elements of the letter of Mosaic law.

E. *By the Western States.*—1. No ancient nation acknowledged a week of seven days. Four phases of the moon, each of



seven days, were recognized in remote antiquity, but for practical life cycles of ten days were in use.

The seven-days' week, as well as the observance of a sabbath, have their origin in the Divine Revelation of our Bible, as far as undisputed facts warrant.

2. All European and American countries recognize now by law and by universal practice a week of seven days. This practice has spread into Asia, Africa and Polynesia, as far as European Colonies extend. Japan and the Hawaiian islands have also of late adopted it. Even the Mahomedan states, Turkey, Persia, Egypt, etc., have it. Thus a seven-days' week is recognized over the greater part of the world.

3. As a day of rest and worship, Friday is observed among all Mahomedan States; Saturday in Abyssinia and among the Jews in the dispersion; Sunday in all European states (except Turkey), in North and South America and in Australia.

4. Though most modern states have abolished former laws which enforced the observance of Sunday under penalties, there are still laws in force which prohibit all official business by officers of the government. In public work undertaken by the government it is avoided to work on Sundays, and servants and workmen are protected against their employers for not working on Sundays.

5. In the treaty ports of China we find the Sunday observed in the Consular courts, in the foreign Custom Houses, in newspaper offices and in most offices of foreign merchants.

6. Although by rest on Sunday the day is not yet kept holy, still the Western Countries are so far preachers of the Gospel. One day's rest in seven proclaims the creation of the world by God, and the observance of Sunday emphasises our redemption through Christ and commemorates his resurrection from the dead. These are important facts, and we should make the best of it for practical missionary purposes.

## II. PRIVILEGES.

This part has become very short, as I have to say almost nothing new, but it seems well to recapitulate what belongs under this heading from the first part.

1. Exemption from secular work.
2. Foretaste of the rest in heaven and in God.
3. Communion with the saints in worship and social intercourse.
4. Participation in all that belongs to the kingdom of Heaven, its coming in all parts of the world and its final glory.
5. Work from motives of Christian love.
6. Music that elevates the soul and is acknowledged in Heaven.

7. In the beauties of nature we may see the wisdom and glory of God. As Christians, redeemed by the blood of Christ and being partakers of his glory in heaven, we should spend Sunday as living in Paradise regained, our hearts filled with its joy, our speaking and doing sanctified by the presence of God.

8. To non-Christians we may procure a day of rest and of unobjectionable recreation, thus preparing them for the higher privileges of the day.

### III. DIFFICULTIES.

1. The source of almost all our difficulties with regard to a sabbath is that no week of seven days is recognized by law or by social custom in China. All the national and the idol-festivals are fixed according to the phases of the moon, and a few to the position of the sun; they are in our way and not to our help.

2. Many superstitious ideas and practices are connected with the observance of days in China: it is our duty to guard against such.

3. With the extension of foreign intercourse with China, and of Chinese emigration to foreign colonies, the knowledge of our seven days week, with its Sunday as day of rest, will spread in China.

4. We cannot expect that Chinese converts should at once be able to reach the standard of Christian observance of the sabbath, for even we ourselves, who enjoy many privileges, are still more or less behind it. We have patiently to educate our converts also in this respect.

5. As females—with the exception of old matrons,—and sons, as long as their parents live, are subject to more or less strict family rules, and as many poor Chinese workmen are dependent on their heathen employers, we have to treat every case individually. We should insist, as far as possible, on regular attendance upon least one of our Sunday church-services, and especially on the communion service.

6. A good test for weak members would be to require all profit gained by compulsory labour on Sundays to be handed over to the treasurer of the local church for some charitable purpose.

7. Those Chinese who are comparatively independent should feel it a Christian duty to keep the whole day in an evangelical spirit.

8. For those who come from a distance to attend the services, a simple refreshment should be provided, paid for by voluntary contributions. It may also become necessary to provide night quarters for a few persons. But care has to be taken from the beginning against possible abuse.

9. It is a good old Christian custom to have house and street cleaned on Saturday evening, also to change clothes on Sunday morning, so that everything appears new on Sunday. This may be insisted upon, and will be of great benefit to the native Christians, and to our work among the heathen.

10. Idleness a whole day is as sinful, and perhaps more so, than work. The time should be divided between worship, genuine Christian enjoyment, and charitable work.

11. Sunday schools, with volunteer teachers, should be established as early as possible.

12. Something should be done to excite the interest of all native Church members in the spread of the gospel, especially in China, but also in other countries. Each Christian should feel himself a member of that great kingdom of Heaven which has appeared on earth with Jesus Christ, and which is since that time spreading all over the world.

Finally, as followers of Christ, whose burden is light (*Matthew xi. 30.*) and of the apostles who troubled not them which from among the Gentiles are turned to God (*Acts xv. 19.*) we should know what this meaneth, I will have mercy, and not sacrifice (*Matthew xii. 7.*)

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#### HISTORICAL LANDMARKS OF MACAO.

"Gem of the orient earth and open sea,  
Macao! that in thy lap and on thy breast  
Hast gathered beauties all the loveliest  
Which the sun smiles on in his majesty."  
*Inscribed on Camoen's Grotto. BOWRING.*

**1506.** "AT about this time (during the reign of Chingti, 1506) the Hollanders, who in ancient times inhabited a wild territory, and had no intercourse with China, came to MACAO in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in their heads. Their feet were one cubit and two-tenths long; and they frightened the people by their strange appearance."—*Record of the first arrival of foreigners from a Chinese source.* MIDDLE KINGDOM ii, 427.

1516. The first appearance of the Portuguese (the precursors of all other Europeans) in China took place in 1516, when Rafael Perestrello visited the Chinese coast in a junk from Malacca, of which his countrymen had lately become masters. In the following year Fernao Peres de Andrade was sent as an Ambassador to

China on behalf of the sovereign Emanuel I. He was well received by the provincial authorities at Canton, and permission was obtained for the despatch of an envoy, Thome Pires, with presents for the Emperor Chêng Tê, at Peking. Meanwhile Simao de Andrade, brother of Fernao, had arrived from Malacca and taken principal command. He quarrelled with the Chinese and the mission failed. Pires was thrown into prison and eventually put to death, and Andrade was driven from the coast. Ljungstedt's "Macao and China."

1517. *First arrival of the Portuguese in China.* The following brief contemporaneous account of the arrival of Fernão Peres de Andrade at Canton in 1517, when Europeans for the first time landed in China, does not appear to have been hitherto noticed, and is not without interest, as the earliest Chinese mention of European visitors. It is quoted in a work on the Art of War, published under the Ming Dynasty, A.D. 1621, in the course of a description of cannon and firearms: "Ku Ying-siang says as follows—*Fu-lang-ki* (佛狼機) is the name of a country, not the name of a gun. In the year *ting-ch'ow* of the reign Chêng-tê (A.D. 1517) I was in office as Supervisor in Kwang-tung, and Acting Commissioner for Maritime affairs. There suddenly arrived (at this time) two large sea-going vessels, which came straight to the Hwai-yüan (cherishing-those-from-afar) post station at the city of Canton, giving out that they had brought tribute from the country of *Fu-lang-ki* (Feringhi, Franks). The master of the vessels was named *Ka-pi-tan*. The people on board all had prominent noses and deeply sunk eyes, wearing folds of white cloth around their heads, like the costume of the Mohammedans. Report was at once made to the Viceroy, His Excellency Chên Si-hien, who therefore honored Canton with his presence, (the residence of the Viceroys being at that time Shao K'ing Fu) and gave orders that, as these people knew nothing of etiquette, they should be instructed for three days in the proper ceremonies at the Kwang Hiao Sze (the Mohammedan Mosque); after which they were introduced. It being found that the *Ta Ming Hwei Tien* (collected ordinances of the Ming Dynasty) contained no mention whatever of tribute being received from the nation in question, a full report of the matter was transmitted to His Majesty, who consented to the transmission (of the individual and presents) to the Board (of Rites.) At this time His Majesty was engaged in a tour in the Southern Provinces, and (the foreigners) were left in the same lodging with myself for close upon a year. When his present Majesty ascended the throne (i.e. the Emperor Shih Tsung, who succeeded to the throne in 1521), in consequence of disrespect-



ful conduct on the (foreigners') part, the interpreter (Thomé Pires, who was despatched in charge of the presents from Canton), was subjected to capital punishment, and his men were sent back in custody to Canton, and expelled beyond the frontiers of the Province. During the long stay made by these people at Canton they manifested particular fondness for the study of the Buddhist writings. Their guns were made of iron, five or six feet in length....."

Who Ku Ying-siang was, is not stated in the work from which the above extract is taken, but in all probability he was one of the progenitors of the celebrated Ku Yen-wu of the present dynasty, in whose biography mention is made of an ancestor who held office at Canton during the reign of Chêng-tê.

The two large vessels referred to are obviously those which the early Portuguese chroniclers themselves speak of as having been taken to Canton, the two remaining ships and four Malay junks belonging to the expedition having been left at anchor near the island of St. John's.—W. F. Meyers in "Notes and Queries," ii, 129.

In 1521 the Portuguese were expelled from Tamáo, on the N. W. coast of San-shan. The mandarins shut the port of Tamáo and concentrated, in 1554, the whole foreign trade at Lampacáo Island, visible to the naked eye from Macao, where the Portuguese fixed habitations. On this island landed in 1549 the thirty Portuguese who escaped the slaughter of their countrymen at Chin-chew. The Jesuit Baltezar Gago coming from Japan, being shipwrecked (1560) on the coast of Hai-nan, sought refuge at Lampacáo, and in a letter to the Society of Jesus mentions that five or six hundred Portuguese merchants are constantly dwelling in that place.

1523. Another Portuguese vessel commanded by Martino de Mello Cortinho appeared off the Kwangtung coast, but was attacked by a fleet of war junks and driven off with heavy loss. The Portuguese, however, settled at San-shan (St. John) and Lampacáo Islands.

1535. Chinese chronologists have noted down that in the 30th year of the reign of Kea-king (1535) one foreign vessel appeared; and in 1537 another on the coast of the Gulf of China. The merchants required and obtained permission to land and to raise a few huts for temporary shelter, and the drying of goods which had been damaged on board the ships. That this accommodation was granted between 1522, when the Portuguese were driven from San-shan, and the time taken up for negotiating a reconciliation, is by no means unlikely. During the lapse of 18 or 20 years

(1537-57) the Chinese and Portuguese met again, it seems, for trade either at Tamáo or Lampacáo. In 1557 the parties concurred at Macao.—“Macao and China,” by Sir A. J. Ljungstedt; Boston, 1836.

1537. “From the moment when the Portuguese found the way to India, a new era begins. They had scarcely taken Malacca when they sent several ships to China (1517) to form a treaty of commerce. After many reverses they established themselves at Macao (1537).”—Gutzlaff’s “Three Voyages,” p. 291.

1537. “The Portuguese first occupied Macao, allowed to settle there for purposes of trade, because they helped the Chinese to rid the coasts of Pirates.”—Missionary Guide Book, p. 206.

1537. “There were three Portuguese settlements near Canton, one at St. John’s, one at a smaller island called Lampacáo and the third just begun at Macao.”—Middle Kingdom ii, 428.

1552. St. Francis Xavier, the great “Apostle of the East” and first (Jesuit) missionary to China left Lisbon in 1541, and dying in sight of that land for which he so earnestly prayed, December 2nd, 1552, he was buried on St. John’s I. near Macao, where a monument was erected in 1639, and to which place annual pilgrimages are made by the Catholics of Hongkong and Macao. A large painting of his lonely death is suspended in the old St. Joseph’s College Chapel at Macao, and photographs of his tomb are sold there.

By what right Europeans settled at Macao is a topic of contention. At the arrival of the Portuguese there issued from innumerable islands, rocks, and creeks, along the sea coast of China, a daring set of adventurers, less intent on exercising lawful industry, than bent on plundering peaceful and industrious inhabitants. Merchants were peculiarly molested, because a successful attempt on them insured to the chief and his crew a valuable booty, to be shared among them. That the trade might be uninterrupted, the Portuguese determined to annoy and exterminate, if possible, this race, almost as vexatious to them as to the Chinese.

Having cleared the Gulf of China of freebooters who had infested it, the Portuguese sought a quarrel with a Regulo, or island potentate, of the Heang-shan. The grievances that provoked the war are not mentioned, nor even the particulars of its termination. It is mentioned that after a vigorous resistance, the Regulo was subdued, the island conquered, and the victors put in possession of their share. As no covenant or treaty of peace ever appeared in public, it remains an absolute impossibility to determine the ultimate limits of the conquest the Portuguese pretend to have made on that island. A rock towards the south-west was of course

comprehended in the conquest. On that the Portuguese fixed their abode, being particularly well suited for the carrying on of domestic and foreign trade. A town, called Cidade do Nome de Deos de Macao, rose by degrees on the peninsula, not by the grace and concession of any of the Emperors of China, for such is denied, but by the success of the chivalrous arms of Portugal.

The above is copied from a ministerial *memorandum*, drawn up fifty years ago.—Ljungstedt's "Macao and China," p. 10.

Permission was granted according to the statement commonly received, to the Portuguese to land and erect storehouses at Macao; but whether from the fact of its being a desert island, or in return for assistance rendered the Canton authorities in hunting down the pirate chief "Chang-si-lao," whose head quarters were on this island, is disputed. *Ibid*, p. 204.

"1557. The colony of Macao was founded by Portuguese navigators and merchants, who had previously visited China. The definite establishment of the Portuguese at Macao, was in virtue of the cession of it by China to them as a reward for services rendered in the extermination of the pirates, commanded by the renowned chief Chan-si-lao, who infested the China Seas."—Macao School Geography, p. 45.

"The Portuguese who had already for a number of years been settled on the island of Lampacáo, within sight of Macao, and frequented for trading purposes Chin-chew, Lian po, Tamao, and Jan-choan (St. John's Id., where Xavier died) first took up their residence at Macao in 1557."—"Daily Press" Directory, '80.

"The Portuguese and Chinese concurred at Macao, because the mandarins permitted strangers to fix themselves on a desert island then known by the name of Amangao." Such is the statement Fernao Mendes Pinto has given us in his peregrinations or voyages. This assertion is not contradicted by any of the contemporary authors, who wrote of the first exploits of their countrymen in China. The gentlemen to whom the terms could not be unknown were Jesuits, for a few of them came hither in 1562. With them Matthew Ricci, coming (1582) from India, spent some time and must have been intimate, being a man of learning and of an enquiring spirit—a Jesuit—he naturally enough asked on what footing foreigners stood in respect to China. Had they been settled by right of conquest he would undoubtedly have recorded, in the Italian Journal he kept, the cause of the war and the articles of pacification.

Alvaro Semedo, who governed in 1621 a R. C. Church at Nanchang-foo, in his "Relatione della Cina," and Manoel de Faria e Souza in his "Asia Portuguesa," allege that the Portuguese



obtained permission to inhabit Macao, because they had cleared the island of pirates.

According to Dr. Guignes in his "Voyage to Peking," the pirates were vanquished in 1563, an epoch at which the Portuguese had been six years in possession of Macao. The mighty sea-rover denominated by him and others Chang-si-lao, (Chin-chi-lung, father of Chin-chin-king or Hoxinga—the Dutch Spaniards on Formosa knew him by name of Ikoan, and Nicholas, for he had been baptized, it is said), kept the provincial capital, Canton, besieged when Kea-ting was on the throne, according to other writers during the reign of Kang-he. One of these two Emperors rewarded, it is pretended, the Portuguese by whose valor and victory the siege of Canton was raised, the pirates destroyed and their chief slain, granting to them in perpetuity the island on which Macao is actually standing. But as no authentic act of donation ever was produced, the cession resting merely upon traditional presumption, shall we not be justified in agreeing with Figauld, that the Chinese, having overcome their fears, petitioned the Emperor to grant to foreign merchants a residence on a peninsula, or rather a rock, constituting a part of a greater island. "To this proposal the sovereign acceded, stipulating that the strangers should pay tribute or ground-rent and duties on their merchandise." Of this opinion are both the Chinese and Tartars. And La Clede in his "Historia de Portugal" avers that "the Portuguese demanded leave to move to a desert island, called Macao; it was granted, and sometime after, liberty to build a few houses." And Dom Alexandre da Silva Pedroso Guimaraens, bishop of Macao, who as acting Governor wrote (1777) to the Senate, by paying ground-rent the Portuguese acquired the temporary use and profit of Macao, *ad libitum*, of the Emperor.—Ljungstedt's Macao, p. 11.

*Macao first occupied by Portuguese trading with China.* It appears that Macao was actually ceded to the Portuguese in 1566 on condition of payment of annual tribute to the Chinese Government, which was to be represented in Macao by a resident mandarin. Said payment ceased in 1849, after the war between Portugal and China, and the barbarous assassination by the Chinese of Gov. Amaral of Macao. Meanwhile the colony was (until 1844) under the jurisdiction of Goa, and was in every way the property of Portugal. Of late years China has endeavored to resume her lost suzerainty, and the inability of Portugal to negotiate a Treaty with China is due solely to the fact that the former refuses to surrender Macao.—Giles' Glossary of Ref., p. 139.

In the early settlement of Macao, for joining the Chinese in extirpating the pirates, the Portuguese were rewarded with a per-



manent lease of the peninsula, subject to ground rent. Payment at first was made in presents to the Emperor of China every third year; but about the middle of the 17th century (1582) the Chinese imposed in lieu of presents a ground rent of 501 taels annually, which appears not to have been paid since the assassination of Gov. Amaral in 1849.

The Portuguese consider Macao their territory; but the Chinese deny the claim, and there is no document wherein cession of the territory is mentioned.—H. K. (Telegraph) Directory. "In the Senate House at Macao, which is built of granite, and two stories high, are several columns of the same material, with Chinese characters cut in them, signifying a solemn session of the place from the Emperor of China. This solid monument is, however, an insufficient guard against the encroachments of its Chinese neighbors."—Staunton's Embassy to China. Vol. iii, p. 437; Lond., 1797.

Probably Staunton referred to the Conventional Pact, dated the 14th year of Keinlung (1749), which is said by Ljungstedt to have been engraved on a stone tablet in the Senate House at Macao. For a translation of the "Twelve Articles in Chinese," see Ljungstedt's Macao and China, app. VIII.—China Rev. IX. 193 256. See date 1749.

1557-'82. The inhabitants of Macao governed themselves independently, choosing a chief from among themselves upon whom they conferred the rank of "Justice of the Peace."—Macao School Geography, p. 45.

1558 (about) Dom Luis de Camoens ("Luiz de Camoes") was banished to Macao and lived in the Sweet Retreat of the Lusitanian Poet's Garden and Grotto. Portugal's greatest poet, he was born at Lisbon in 1524. His father suffered the loss of life and property in the wreck of his ship at Goa. Luis, handsome, of fine form, with eyes glowing, full of life, having completed his studies at Coimbra University, returned to Lisbon. Here soon an unfortunate though mutual affection sprang up between him and a lady of honor at the court of John III., Dona Catharina de Atayde, and in consequence of this violation of the sanctity of the royal precincts by one so poor in fortune, he was banished from court. Retiring to his mother's friends at Santarem, he renewed his studies and began his famous epic poem of commerce, "The Os Lusíades," celebrating the great voyage of Vasco de Gama, in which he discovered the passage to the East Indies round the Cape of Good Hope. But tiring of his inactive and obscure life he entered the lists as a soldier and went to Africa, and in a naval engagement against the Moors in the Gibraltar Straits, Camoens in the conflict of boarding, where he was

among the foremost, with other wounds suffered the loss of his right eye. In Africa several of his most beautiful sonnets were written, while as he expresses it: "One hand the pen and one the sword employed." Still unappreciated and treated with contumely, he decided to abandon Portugal for ever in 1553. After nine months he landed at Goa, but soon, in consequence of a satire upon the Viceroy of Goa and others (though it was denied that he wrote it, and he always called his banishment "unjust") he gave offence and was again banished about 1556, this time to Macao. Here he soon won warm friends and continued with unabated ardor his celebrated *Lusiad*, which has been translated into many of the European languages and received with great popularity.

Between overarching rocks in Camoens' Garden the spot is marked where he used to sit and muse undisturbed. Here for several years he lived happily, until, freighting a ship for Goa, he was shipwrecked, and lost all but his poem, which he held above the water as he swam ashore. Amidst these difficulties he felt pantings for home, and returned to Lisbon. Publishing his *Lusiad* in 1572, he dedicated it to King Sebastian, who took a lively interest in him till his death, after which Camoens was reduced to extreme poverty and died in the hospital at Lisbon in 1580. Over his grave was the inscription,

"Here lies Luis de Camoens.  
He excelled all the poets of his time.  
He lived poor and miserable and he died so."

Fifteen years after his death a splendid monument was erected to his memory. Within the Macao Grotto is a well executed bronze bust of the Lusitanin poet; in the words of Bayard Taylor, "fit monument to him, who turned into glory the shame of banishment, and the sorrow of exile—who made the power and the injustice of the land that gave him birth alike immortal." Engraved on the Grotto are the verses of Sir John Bowring, beginning; "Gem of the Orient earth and open sea, Macao;" a Latin poem by Sir J. F. Davis; and a Chinese ode "To the most excellent poet. In genius and virtue excelling, he became the victim of Envy. These lines are inscribed to hand down the glory of his famous verse." See 1880, June.

*(To be continued.)*

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## HOU SHĒNG CH'ING, A NATIVE PREACHER.

BY REV. H. D. PORTER, M.D.

**T**HE Church is rich in biography. Next to the record of Scripture, and the story of the inception of the Kingdom of God on earth, the record of useful, or good, or holy lives is its chiefest source of inspiration and effort; for these lives individually portray the work of the Holy Spirit in man, from the beginning of the new life wrought by his power, to the completed growth in Divine grace in the heart and life. By such lives men are impressed. By the reality and the power of individually consecrated lives men see the fuller meaning of the life of God in the soul.

It is always fitting, then, that we record and treasure the memorials of any whose life may have been especially useful. This is peculiarly suitable as respects the lives of those to whom is allotted the choice position of leadership in any more spiritual movement. They stand as minute men. They are Divinely selected, and their work, little or large, is providential.

The biographical record of Chinese Christians is yet to be written. The simple and uneventful lives that have done, and are doing, foundation work, are yet to appeal to the native church with the power which the church has ever ascribed to the "witnesses to Jesus Christ," her confessors and martyrs.

In the death of Hou ShĒng Ch'ing, which occurred at P'ang Chuang, on the 23rd of December, 1886, the work of the American Board of Missions in North West Shantung has met with a great loss. It is believed that a brief account of this good man may not be without value, especially to those who look with careful suspicion upon the body of native assistants and ministry.

The little village of P'ang Chia Chuang, with its scarce one hundred families, has nothing to distinguish it above the tens of thousands of villages in this great province of Shantung. Yet here was begun a movement, which under Divine guidance, may yet lead to large result in the Spiritual quickening of multitudes. Hou ShĒng Ch'ing at the age of thirty-eight chanced by accident to hear his first word of gospel truth. He had already attained in his own village the name of a "Doctrine Lover." He was the acknowledged leader of a sect of the "Pa Kua" Society. His father before him had been such a leader, and the son, the fourth in a family of brothers, had accepted the hereditary trust. Compelled at the age of eighteen to give up study in the schools, and the hope of a scholar's



repute, he had never neglected self-development. He thus in the course of a score of years had made himself a good accountant, a careful merchant on a small scale, an admirable penman, an enthusiastic student of Chinese philosophy and history such as it is, and chiefly a widely read lover of Buddhism and Taoism. All the fogs and mists of the latter, in the form of the sect of which he was now a leader, had soaked themselves into the meshes of his active brain. They had given him a local repute as a "Seeker after Truth."

The accidental reference to him as such a "Seeker" led a preacher to his village to inquire for him. It was in the time of the "Hien Fei." The villagers declined to tell the visitor of his whereabouts. But a few days later, on hearing, he himself sought the preacher. Having heard by accident, he soon became a diligent and earnest inquirer. He borrowed money from a relative, a woman, in order to go to Tientsin to learn more. There he came at once under the influence of Mr. Stanley, of our mission, and of the little Christian circles of the London and Methodist New Connexion Missions. Ere long, improving all the opportunities for reading and study and discussion, the mists and fogs of his previous studies seemed to break away before the light that had come. The knowledge of life in Jesus, the transforming power of the new birth, passed into his soul. God's grace had found him, henceforth he knew no wavering. Fierce opposition in his family and in his village, served rather to strengthen his new purposes. He was wise and discreet and thus avoided any serious ill treatment.

The Tientsin Massacre of 1870 was an epoch in the lives of the few who were at that time believers. Mr. Hou at that time conceived a sense of responsibility for the lives and interest of his foreign teachers, which increased as the years went on. The sense of care and watchfulness, developed, as knowledge and familiarity with us increased, into a devotion to us all, of which we hear of few parallels. Helper Hou was baptized in the spring of 1872, the first of half a thousand names that have confessed Jesus as the Son of God. It was in the autumn of that year that the present writer first met him, at T'ungchow, near Peking, whither Hou, with others, had gone for a year of study. His tall form, his large and peculiarly lustrous eyes, his native courtesy and affability, made an impression which years of constant intercourse served rather to deepen. By such affability and easy address, he easily led, first his own family, then the women of his neighborhood and acquaintance, then his personal friends, teachers of the village school, and the ever enlarging circle of interested listeners and inquirers, to an acceptance of the Gospel Truth. From the spring of 1873 to that of 1877, he



aided in the chapel preaching at the Ts'ang Meu Kin chapel in Tientsin. There he was not noticeable, above others, as a preacher. His chief influence was rather in the art of personal discussion, and persuasive address in his own home and its neighborhood.

In the spring of 1877 he returned to his village home, as it appeared, to be a permanent force there in introducing the Christian Faith. At that time the little company of Christians had increased to forty members. Here was the Divinely appointed field of his influence. Here he had already become an acknowledged force.

The great famine gave the first impulse to his special powers. When the clond of famine had fallen upon Shantung, and the movement for relief had begun, he showed a facile thought and untiring effort which has raised him so much above the plane of the common native assistants. Under the guidance of the missionaries, and in absolute harmony with them, he performed very distinguished service in the Famine Relief. So delicate and intricate was that work as to demand great wisdom as well as force of character. He proved equal to the responsibility, and his character developed rapidly under its discipline.

Then came the rapid spiritual development, to meet the large demands of which God had now prepared him. He seemed to be as jealous and as untiring as the more active temperament of the occidental leads him to be. He was thus able to lead others into a like leadership.

The purpose to open P'ang-chuang as a mission station was a source of great pleasure to him. The difficulties attending the building of foreign houses, in the purchase of material, in the employment of workmen from a distance, in the hiring of day laborers jealous of local rights, were all met with a certain wisdom and shrewdness. He thus prevented disturbances and smoothed the way to success, without which our way would have been hedged with obstacles, and attended with danger. When, in consequence of this success, the helper was involved with the missionaries in the spiteful and petty attack of the magistrate at T'è-cho, he bore himself in a truly Christian manner, despite the far spreading rumours that were intended to make his name infamous to his neighbors. He guided by his good counsel the movement that culminated in the kindly reception of the Foreign Shepherds in 1882. Each new opportunity of service was met with enthusiasm. Each new trust seemed to be ennobled by a genuine sincerity, by which he was led on to a still larger opportunity, with increasing power to influence men. This enthusiasm culminated last year in the plans for

building a chapel for the enlarging numbers of attendants. He headed the subscription list with a sum which must be considered large for a man of his meager income. With a local subscription of nearly two hundred taels, the little church could ask for some help from other mission stations. Generous friends thus added to the original sums. A very neat and commodious chapel was planned for, and in the early autumn completed. Into all the minor details of purchasing and building he entered with wonted enthusiasm. He felt and he said with glad confidence, that this chapel would be built for the glory of Christ and his church. He had often said, when the chapel is built I shall be ready to go. We little thought that this was to be his last earthly effort. He was but fifty-six years old. He hoped to live another decade to labor for and to behold the steady enlargement of the Kingdom of Christ in Shantung. The little chapel built under his supervision, and still more the living church with its small but increasing stream of influence, is his monument. It is pleasant to recall what such a life has been, and what forces have through him been set in movement.

Such is the outward history of this excellent man. Of his personal characteristics a word may be added. He had a bright, well furnished mind, a ready utterance, and an engaging address. Although overladen with Chinese mythical lore, he rid himself of much of this. He had a knowledge of the Bible which was all one could expect of a man learning so late in life. He had a good theological knowledge, and was skilful in helping inquirers over difficult places. While not a classical scholar, he had a useful knowledge of the Books, and used this effectively in chapel and open-air preaching. He had at command an enormous fund of Chinese historical allusion and incident, and was fond of illustrating Christian truth thereby. He was well stored with the sharp bright apothegms and epigrams of Chinese speech, which made him an entertaining friend and a charming companion. He had a profound admiration for what the Chinese call "Li," i.e., the natural reason of things, believing it ordained of God. To these native acquirements were added a glad reception of the gospel, and joy in the grace of God. Thus the growth of that grace in men's hearts was his constant desire. For this he prayed and labored wisely and faithfully. Some of the more common faults of the Chinese nature seemed to have less hold upon him than on most. His originally impetuous and imperious disposition, though often exhibited, was still held in good control. He had a noticeable sense of honor, and held himself aloof from personal reward. Thousands of taels of silver from the Famine Relief time onward passed through his hands, as the

practical business agent of the station, and yet no suspicion of wrong dealing has ever been cast upon him. He was more truthful and more worthy of trust than any assistant we have ever employed. He was a venerable Archdeacon of our Congregational diocese, for he was both ear and eye, if not hand as well, of the foreign missionary. His devotion to his foreign associates was as loving and beautiful as it was loyal. This was indeed as another has said of him, "a testimony to his Christian faith and love, leading him to respect and love those whom he believed to represent Christianity faithfully among his people." His regard for the ladies and their beautiful work was profound. He was an ideal gentleman in his courteousness and deference to them. He saw clearly exemplified in them the grandly ennobling power of the Christian life, as compared with the Confucian estimate of woman. He had a supreme love for that ideal America, fondly pictured to his thought as the source of so much Christian grace and light; that there should be evil men there seemed to him beyond belief. So wide the contrast in thought between a Christianized Chinaman, and the civilized barbarians of the United States!

His Christian life of energy, and of prayer, of steadily enlarging plan and purpose to bring in the gospel of the kingdom stand as a happy testimony to the divine life in the soul. This is the witness of the spirit which is promised to men. Thus this, anon, simple minded yet intelligent Chinese farmer and petty trader, under God's transforming grace, appears as a great public character whose life work, though short, has been remarkably significant. Death shreds away many a veil. The character of such a man, developed by the grace of the gospel, is cleansed of the limitations of place, of circumstance, of association, of sin and wrong even, and is fitted for the inheritance of the saints in light. To have esteemed and loved, so truly, one of another and alien race, is a rich experience! But he was not an alien. He was, and is, of the "Family of God." To have lived and laboured with such an one, chosen of God as we may clearly see, is a blessed experience. It is a foretaste of that glad time, of which we catch the bright and hopeful morning gleams, when the wise and good in China everywhere shall confess that Jesus is Lord, to the glory of God the Father.

*American Board Mission,*

*P'ang Ch'uang,*

*Shantung.*

## THE CONDITION AND HOPE OF THE HEATHEN.

BY REV. D. Z. SHEFFIELD.

## THE SUBJECT CONSIDERED IN THE LIGHT OF CONSCIENCE.

WE read in the opening verse of the Gospel of John, "In him was life, and the life was the light of men, and the light shineth in the darkness, and the darkness apprehended it not;" or, as the margin in the new version reads, "And the darkness overcame it not;" that is, the light continued to shine in the world, and the darkness of human sin failed to extinguish it. This whole passage is full of instruction in its teaching concerning the relation of Christ to the world, and concerning the nature and dignity of the light of conscience, that shines in the hearts of all men. Christ we are told was the Creator of all things. He being God was the essential life, and the source of life in all his creatures. The marginal reading of the third verse is: "That which hath been made was life in him." Yet further. This light was "The light of men"; this passage clearly pointing to the moral nature which all men receive from God, which was created in the image of God. And this light of God, this witness to God, and to man's exalted relation to him, has not been extinguished, though sin has done its utmost to quench the heavenly rays. There is a general impression in Christian lands that the dark clouds of ignorance and superstition, of sinful practices and false customs, which brood over heathenism, darken and distort, to a large degree, the moral perceptions, so that the heathen have no such clear conceptions of the distinctions between right and wrong as have men who have been educated under the light of Christianity; that they are more to be pitied than to be blamed; that they have really little moral responsibility, and considering their great disadvantages in life, ought to be judged with a wide charity. That there are elements of truth in such a view of the estate of the heathen cannot be denied; but there is always danger of our estimating the heathen by a standard of sentimental charity, while God in his dealings in providence, and in his teachings in revelation, accounts them guilty of sin, and condemned in the light of nature; and because of sin he chastises them in the present life, and threatens them with punishment in the life to come. Conscience is that power of moral perception existing in every man, which distinguishes between right and wrong in all questions of duty and responsibility, and further urges to the right,



and protests against the wrong. It has its source in the moral intuitions, which provide the basis for man's government under law, as an exalted spiritual being. The fruits of conscience are manifested in the moral judgments of men as reflecting beings, applying intuitive knowledge in all the relations of life. The moral intuitions are permanent and universal. They may be outraged by an abandoned life; they may be stunted in their development by ignorance, or misdirected by false education, but their roots are nourished by the springs of eternal truth, and never die. To this truth heathen sages unite with Scripture in giving testimony. "All men," says Mencius, "have the heart that distinguishes between right and wrong." This heart in his philosophy was the manifestation of the good heart derived from heaven. Wisdom has its source in this heart. Education consists in giving right direction to this germinal moral power of the soul. The Christian philosopher can heartily approve of this teaching, and credit the heathen sage with a juster estimate of human nature than is found in the writings of many western "advanced thinkers," who would develop conscience out of the angry contentions of selfish passions, as human society was slowly organizing itself under the law of evolution. This permanent moral element in human nature finds its proof in the fact that the laws of men in all countries have a large common ground. Laws are enacted to protect the rights of men, and to regulate their delicate and intricate relationships, in accordance with principles of right that are recognized by the common conscience. Certain great classes of sins are condemned by the laws of every land, since they have a common evil root in depraved human nature, and are alike destructive to moral order in every condition of society. Many of the best heathen civilizations have given rise to laws that bear the light of the highest Christian civilization; and in most instances where the laws of nations are not in harmony with the fundamental law of moral right, the reason will be found in the corrupt condition of society, men refusing to be controlled by just and human laws, and so the very necessity of government, to preserve society from anarchy, leading to the enactment of severe and partial laws. Thus in the teachings of Confucius there is a sound ethical conception of the individual rights of men, but in a society where truth is a virtue to be universally praised, and falsehood is a vice to be almost universally practiced, the principle of family responsibility must be laid hold of as a means of government, and the innocent are thus often made to suffer for the guilty. The ethical teachings of the sages of China and Greece, though developed under widely divergent conditions of society, have a striking sim-

ilarity in their estimate of the relations and duties of men; showing that as students of the great problems of social life they employed the same text-book, namely, that moral nature which all have received from the hand of God. Confucius and Socrates alike exalted the dignity of man as a moral being. The Chinese words usually translated sage mean strictly holy man. The holy man is indeed distinguished for wisdom, but that which constitutes him a holy man is virtue rather than knowledge. Confucius and Socrates alike discussed the evils of ignorance and wrong example. They alike urged men to put forth diligence in self-culture along the line of the law of conscience. We judge of a man not by what he knows but by what he is. To magnify a man's virtues because he has correct ideas of virtue, in disregard of his conduct, would be manifestly absurd; but to point to his knowledge of virtue to fix the moral standard by which to estimate the sinfulness of his evil conduct, would be just and right. So, too, it is absurd to estimate the character of heathen civilizations by the just laws which are enacted, and the true ethical teachings which are set forth, while the actual lives of the people are overlooked. But in seeking to find a just standard by which to measure the moral characters of men, we must study their ideas of truth and duty, with which their lives may be in the deepest antagonism. A student of the Chinese classical literature, who is also acquainted with the social life of the people, discovers a wide gulf of separation between theory and practice. The light of correct theory as to what men ought to do often seems to shine with special brightness in regions where the darkness of the deepest social corruption broods over the lives of the people. Heathenism does homage to truth with the lip, while the heart is full of selfishness and falsehood. If we make comparison between Confucian and Christian civilizations, we immediately perceive that the roots of Christianity strike deeper, the branches rise higher, and the fruits are far more abundant and luscious. Christianity links truth to the throne of God, and forges it into a chain that encircles the world. But while Christianity thus shows the divinity of its origin in its lofty ethical and religious teachings, the social life of the people in Christian lands is far below the ideal that has been set up for imitation. Not only so, it is below the ideal which heathen sages have raised for imitation. Could the ethics of Confucianism be carried out in actual life in England and America, men would be more truthful in a word, more honest in business, more pure in thought, more unselfish in desire, more forgiving, more compassionate, more just as rulers, more law-abiding as citizens, more faithful as parents, more obedient as children, than they are at present.

Thus the heathen of India and China and Japan, who dwell in the deep darkness of sinful estrangement from God, have a measure of moral light shining upon their lives, from the teachings of the sages, from the laws of government, and from the customs of society, that surpass in brightness the ethics of actual life in nominally Christian lands.

But it may be said that the masses of the people in heathen lands are grossly ignorant, and know little of the teachings of the sages, or of the laws of government, and that the standard of morality in society is a false and degrading one. To this it should be replied, that heathen languages are filled to repletion with moral sayings that are the embodiment of the wisdom of the sages, and that the most ignorant among the people acquire these sayings as unconsciously as they acquire the power of speech. The science of right and truth and duty is one in which every Chinaman thinks himself a proficient; and a little care in questioning on this topic would elicit from the most uncultured such responses as would prove that the moral nature had not remained uneducated. Heathenism presents many aspects of social life, according to the grade of culture among men among whom we study its special features. With the rude and ignorant, coarse vulgar selfishness reveals itself in all the relations of life; but with men of rank and culture, while the selfishness may be even deeper and more pervasive, it always lives under the mask of generous regard for the rights of others. This external homage paid in corrupt society to truth, purity, integrity, humility, is a testimony to the abiding consciousness of their essential nobility.

The permanence of this law of conscience is illustrated in the vigorous defense which men always make when their rights are being disturbed by others. Men may oppress their fellows seemingly without conscience, but they have a quick conscience to complain of wrongs done to themselves. In heathen lands men on slight provocation abandon themselves to violent outbursts of passion, and have but little power of self-control. Selfishness is more intense and unscrupulous than in Christian lands. This has given rise to the common custom of impartial lookers-on acting as peace-makers between men who are too enraged to properly adjust their matters of dispute. Such altercations are of daily and hourly occurrence in any Chinese city, and a missionary has only to stop for a little time, and listen to the discussion going on, to convince himself that these ignorant, selfish, passionate heathen have after all a clear sense of the rights and duties of men. Let us turn to the administration of law in heathen lands as a further illustration of the permanence of the law of conscience, even where the character



is abandoned to the intensest selfishness. The picture of official corruption in China could scarcely be overdrawn. Even the few honest officials are constantly circumvented in their efforts to administer justice, by the pack of hungry wolves that custom has attached to every Ya-men. Bribery, extortion, and corruption of every sort, are reduced to a scientific refinement in their methods, that would be the envy of the most proficient villains in Christian lands; but if we search the records of official action, the loftiest principles of justice seem to have governed the decisions. The period in Chinese history which produced the sages Confucius and Mencius was one of great social anarchy, of perpetual warring between rival states; but it was also a period of much intellectual activity. China was then in her youth, and the conflict between good and evil was not yet decided. Error rarely appeared in public except as clothed in the rich attractive garments of truth. And yet in spite of the noble teachings of the sages, society had even then begun to crystallize, with falsehood for its centre, and truth for its glittering exterior.

But the most certain proof of the permanence of the law of conscience is found in the effects of sin upon the character of the heathen. If the moral consciousness of the heathen were in an undeveloped state, their evil acts would be rather those of wild, uncultured lawlessness, than of deliberate, conscious wickedness; and the effects of such sins of ignorance would rather be to darken the understanding, than to make permanent the evil choices of the heart. But as a matter of observation, the masses of the heathen are corrupt in their lives, as measured by their own standard of right. They are selfish, and they know that they ought to be generous; they are dishonest, and they know that they ought to be just; they are impure, and they know that they ought to be pure; they are false, and they know that they ought to be true. Heathen lands are full of monsters in iniquity, "without understanding, covenant breakers, without natural affections, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." But what are we to say concerning that class of men in heathen lands who have set their hearts on the cultivation of virtue, who are earnestly striving to get the mastery over their evil passions and degrading impulses? Are we justified by the teachings of reason, or of the sacred Scriptures, in assuming that such men are moved to virtue by the secret striving of the Holy Spirit in their hearts? The Scriptures uniformly describe the work of the Spirit in conjunction with the truths of

revelation. The ancient prophetic announcement of the wide-spread out-pouring of the Spirit clearly pointed to the extension of Christianity in the heathen world; but the great truths concerning that heavenly kingdom which was to be set up in the world, were hid from the heathen until they were revealed by the messengers of Christ; and God by his Spirit witnessed to the truth, by leading men to repentance, and begetting in their hearts a living faith in Christ. The theory that God strives in the hearts of the heathen, to lead them to holiness without the knowledge of Christ, has its basis in the uncertain deductions of theological science, and not in the specific teachings of Scripture; and so far as it assumes the necessity of the presence of the Holy Spirit to account for the measure of goodness that has existed in the heathen world, it intensifies the doctrine of human depravity, denying to men that power of right choice in the common relations of life which all men are conscious of possessing, and thus contracting the basis of natural goodness, resting upon the foundation of man's moral nature. If the Holy Spirit strives in the hearts of the heathen it is confessedly with but feeble power as compared with his work in conjunction with Christian truth; and thus God with infinite resources at command suffers himself to be continually defeated in his secret efforts to lead men back to himself. If this theory of the secret striving of the Holy Spirit in the hearts of devout heathen, leading them to repentance, and an honest seeking after God, has any foundation in fact, we ought surely to trace the results in history. "The heavens declare the glory of God, and the firmament sheweth his handywork." "For the invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made, even his everlasting power and divinity." How is it that no devout heathen, moved by the secret strivings of the Holy Spirit in his heart, has had his eyes opened to see the glory of God in nature, and his ears unstopped to hear the testimony to God in providence? Why is it that no man thus guided by the double light of nature and the Holy Spirit, the one shining from without, and the other kindled by an unseen hand from within, has ever led kindred seekers after truth into a life of reverent spiritual worship of the God of truth? It is easy to talk of "men and women who have been mourning over their sins, and who seem ready to bow down and adore and receive Christ as their Saviour as soon as they hear of him"—(Dr. Davis of the Japan Mission)—and to conclude that if they had died in that state of mind, before they heard of Christ, they would have received him as soon as they saw him in the future world, and that therefore such hearts were saved hearts in God's sight before death

came. But such "missionary testimony" as this needs to be carefully sifted to estimate its real value. Dr. Davis cannot prove in the few instances that have come under his observation that the workings of the natural conscience in its struggle against sin, might not have been sufficiently strong to prepare men's hearts for the ready acceptance of the true way of deliverance from sin when it was plainly set forth in Christ. Again, if we grant what he cannot prove, that the hearts of these men and women were wrought upon in secret by the Holy Spirit, leading them at length to Christ, we yet fail of having reached any proof that, independent of Christianity, God by his Spirit secretly converts men among the heathen. Allowing Dr. Davis' view of these few cases of conversion to be correct, the conclusion to be drawn would be, that when God by his providence is about to reveal Christ to men who have dwelt in the darkness of heathenism, he works in advance upon the hearts of some whom he purposes to bring to Christ, to prepare them to accept the offer of grace when it is made to them. History affords no instances of natural religion, based on the teachings of the wisest of the sages, ever leading men out of the darkness of heathenism into the light of the pure worship of God. But what is the significance of this fact? Men ought to see God in nature and in providence, and to hear his voice in the heart; but sin has blinded men's eyes, and stopped men's ears, and God's Spirit has not been so bestowed, independent of Christianity, as to vitalize the truths given in conscience, and to quicken men's understandings, thus leading them to a just apprehension of their relation to God. But if the natural powers of man's moral nature are sufficient to account for all that is good in heathenism, and the fruits of the secret workings of God's Spirit in the hearts of the heathen seem so slight and uncertain, ought we not to be warned against speaking with confidence in a region where our theories cannot be supported by any sure word of revelation?

The teachings of the heathen reformers, Zoroaster, Socrates, Confucius, Lao-tsu, Sakyamuni, are not lacking in noble, ethical and religious sentiments. If God's Spirit works secretly in the hearts of obscure heathen, leading them towards the truth, and producing in them that transformation of character which is accepted of God in the new birth, how can we deny that these great teachers among the heathen were inspired by God's Spirit to unfold his truth? But if so, the broad lines of distinction between the teachings of inspired prophets and apostles, and the teachings of heathen reformers, must be rubbed out, and Christianity will at last be placed on a common basis with the ethnic religions. We must not forget that man, even in his estrangement from God, is God-like in his spiritual capacities,



that the essence of sin is not necessarily abandonment to the grosser forms of wickedness, but is rather a heart-revolt against God. Heathen sages are men who by the law of heredity have received richer intellectual and moral endowments than their fellows, and have been surrounded by providential influences that have given a favorable development to their natural capacities. God is in heredity, and in providence, and through such men he has saved the world from utter relapse into barbarism. The sages in their ignorance of God have not joined with their baser fellows in trampling their nobler natures in the dust, becoming at length devils in their downward development; rather have they looked upon their own moral dignity as if it were self-evolved, and thus they have sought to make gods of themselves, and have been worshipped as gods by their fellows from generation to generation.

But some one will ask: "What of Paul's teaching concerning the conscience of the heathen?" "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." Does not Paul in this passage teach that the heathen, who live up to the light of conscience, will be excused of God in the day when he shall judge the secrets of men's hearts? The answer will be readily given if we attend to the argument of Paul. The first and second chapters of the book of Romans, and the first section of the third chapter, are occupied in giving proof of the proposition that all men, Jews and Gentiles, have sinned, and come short of the glory of God, that they have failed in their works of self-righteousness, and so are shut up to God's way of salvation through faith in Christ. If, therefore, in the passage concerning the conscience of the heathen Paul teaches that any heathen really fulfil the law of conscience, he overthrows his own argument. His teaching is that among the heathen conscience stands in place of the revealed law, and by this inner law the thoughts and acts of men are to be condemned or approved. No heathen has ever perfectly lived up to the standard of duty revealed by the light of conscience. If there be any such, Paul's argument that men are justified before God by grace and not of works, falls to the ground. But if there be those among the heathen who are accepted as righteous for Christ's sake, without the knowledge of Christ, without the knowledge of God, without conscious repentance, why do not these nascent Christians never unfold their powers until the light of revelation shines into their lives? Why, at least, through the quickened exercise of their



quickened moral natures, do they not unfold the doctrines of a correct natural religion, which shall prepare the way for Christianity in the heathen world?

What is the conclusion of this discussion as to the moral responsibility of the heathen in the light of conscience? It is that conscience has a permanent place in human character, testifying to the dignity of truth, and to the claims of duty. The teachings of sages, the laws of government, the sentiments of society, all combine to erect and preserve a high standard of moral obligation, which the most ignorant and degraded comprehend and approve. The permanence of the law of conscience is testified to by the resolution with which men defend their rights, by the just decisions of peace-makers, by the care with which officials hide their corruption under the forms of justice, and above all, by the degrading effect of sin upon character. But Dr. Egbert C. Smyth tells us that "probation, whatever it may have signified for unfallen man, means, for men now, opportunity for the formation of personal character, on the basis and under the motives of a system of redemption." He argues that a second probation is to be provided for the heathen in another world in consideration of "the absoluteness and universality of Christianity as revealed in the Scriptures." Observe that a second probation is necessitated by the unfavorable conditions of the first probation. It follows that not only a second probation is to be granted, but improved conditions are to be supplied. But in the first probation sin has been running its course, and producing its results in permanent evil character, and men carry this evil character with them into the coming world. They begin their second probation under the fearful disadvantage of being deeply wedded to sin. Missionary work in the coming world, so far as we can understand the problem, would be inaugurated under the greatest disadvantages as compared with such work in the present world. The Bible does not tell us that God will send his messengers of grace to offer pardon to any class of sinful men in the next world; it does not tell us that God will send his Spirit to convince them of sin, and create in them a new heart of faith and purity; but it does urge men, in consideration of the eternal issues that hang upon the motives and deeds of the present life, to make haste to accept the offer of salvation before that offer is withdrawn; to enter into the heavenly kingdom before the door of hope is shut, warning against that time when he that is unjust shall be unjust still; and he that is filthy shall be filthy still; and he that is righteous shall be righteous still; and he that is holy shall be holy still.

Dr. Smyth does not claim for the doctrine of probation after death that it is an explicit divine teaching, but only that it is "deducible from the absoluteness and universality of Christianity." He, however, finds the doctrine clearly implied in several passages of scripture. He speaks of Christ descending into Hades as a scripture doctrine. The passage upon which this "Scripture Doctrine" is built reads as follows: "He," David, "foreseeing this, spoke of the resurrection of Christ, that neither was he left in Hades, nor did his flesh see corruption."—Acts ii. 31. But Sheol, the Hebrew equivalent of Hades, originally meant a sepulchral cavern, the under world, where all alike, whether righteous or wicked, lie down in death. This original meaning perfectly satisfies the demands of the passage. Christ was not left in the region of the dead, neither did his flesh see corruption. Dr. Smyth finds further confirmation for his theory of probation in the teaching of I Peter iii. 18, 19. Christ "being put to death in the flesh, but quickened by the spirit; by which also he went to preach unto the spirits in prison." Dr. Smyth assures the reader that "the judgment of unbiased (?) modern scholarship as to the natural force of the language used by the apostle, is confirmed by the prevalent Patristic interpretation, and by the unquestionable fact of the primitive Church belief" on the subject. But is not the unbiased judgment of modern scholarship a very uncertain quantity? The scholars who support a cherished theory are not likely to be the unbiased ones; and Patristic interpretation of Scripture must be carefully sifted before acceptance. The canons of interpretation now recognized were then but imperfectly understood, and speculative theology was marked with the extravagance of youth and inexperience. The common account of Christ's suffering and death, for some centuries, was that they were a ransom paid to Satan, to deliver the world from his power. The early Church gave many misinterpretations of Scripture which a wider scholarship has at length corrected. The passage under consideration is obscure, and must be studied in the light of other Scripture. Christ by his Spirit preaches to men from generation to generation through the lips of his disciples; thus, though put to death as to the flesh, he was quickened as to spirit, entering upon a wider field of activity in transforming the lives of men. But this power of his spirit was put forth even before the incarnation. It wrought with Noah, whom Peter elsewhere describes as a "Preacher of Righteousness" to his generation. Thus the long-suffering of God was shown to the wicked antediluvians, who stopped their ears to the offer of mercy, and were kept as it were in prison until the day of the flood terminated their opportunity for repentance. This much lies on the surface of the

scripture record. Mankind had sunk into the most debasing sin. Not one of them repented of sin and returned to God through the preaching of Noah; and they were at length swept from the earth by the floods of divine wrath. And such men, after an incarceration for three thousand years in the prison house of Hades,—their characters the meanwhile, if not progressing towards holiness, becoming more and more wedded to sin,—receive a missionary visit from the Son of God, extending only over a day or two in time. Why such haste after this long delay in inaugurating evangelistic work in Hades? Why were these hardened antediluvian sinners especially selected to be the first recipients of this offer of pardon in Christ? Are the inhabitants of Sodom and Gomorrah, who were destroyed by fire from Heaven, to hear this second offer of pardon? Are the Canaanitish tribes, who were exterminated by divine command, to be sought out with this new offer of grace? Doubtless, if we study our own sentiments of compassion, and make our advanced Christian consciousness the interpreter of God's law of moral government, we shall open a wide door of probation for all of God's rational creatures; and that door will not be shut until the last sinning soul has been subdued to God through the all conquering love of Christ; but God's government of his creatures rests not for its foundation on the advanced Christian consciousness of a few English and American theologians, but on his own ineffable attributes of holiness and love, of righteousness and truth. It is Christ that openeth and no man shutteth, and shutteth and no man openeth.

Tungcho, North China,

October 30th, 1886.

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## IN MEMORIAM.—ALEXANDER WYLIE.

BY REV. WM. MUIRHEAD.

THERE are various lines in which the life and character of a man may be depicted, according to the point of view from which they are taken and the object contemplated by them. Having been asked in two instances to give a brief sketch of him whose name is mentioned above, we have endeavoured to do it, on grounds different the one from the other, yet answering to the positions respectively occupied by them. The details we have given, however, are far from completing a full view of our subject, as failing to represent him in the most appropriate light, and in which he ought to be regarded. We allude to Mr. Wylie in the character and capacity of a Christian Missionary, which was the *beau-ideal* of life to him, and in connection with which he spent so many years. *The Missionary Recorder* is for various reasons the best exponent of our views in relation to him, and we have much pleasure in giving utterance to them in its pages.

We wish to look at him, of whom we have undertaken to write, in the light of a friend, a Chinese scholar, a Christian man, and a missionary. We are persuaded he would retire from all publicity, in so far as he himself was concerned, characterised as he was by a retiring habit of mind, and ready to yield to others who were far beneath him in standing and attainments, yet wherein the cause that was dear to him could be advanced, we are no less sure of his being called as a witness for it would be a great satisfaction to him. It is only in this respect that we care to write on the subject at all, and our special and prolonged acquaintance with him seems to warrant the course we are taking.

1. *As a friend.* Our knowledge of him in this capacity extends as far back as the early part of the year 1847, when we were both preparing to come to China. Everything was novel and strange in those days connected with a voyage to these ends of the earth, very different from the case now, and we were interested in observing the manner and bearing of each other who were to be associated in the work before us. He was at that time approaching middle life, and had spent his early days in a mechanical profession. It was a joy to him, however, to be engaged as a missionary, and he contemplated the future with great interest. From the first he showed himself to be of a kind and generous spirit, helpful in any way he could be to his fellow missionaries, yet of a quiet and reserved turn of mind and life, unwilling to obtrude himself or his views, unless



specially asked. There was no great demonstrativeness about him, but it was evident there was a power behind which only needed cultivation and development to reach forward to a foremost place in the line of things he had chosen to follow. Such was his habit all through his missionary life, and the writer is well able to test his uniform kindness and considerateness in the various relations he sustained. He came to China unmarried, but was engaged to a lady who had been several years as a missionary in South Africa. The marriage was consummated in about a twelve month after his arrival, but it was of short continuance. She died of childbirth at the end of the first year, and the sad event no doubt told greatly on the after life and character of our friend. He remained a widower to the end of his days, carefully tended at last by his devoted daughter. Still he gave himself to his work, and though necessarily feeling alone in his ways and habits, he continued to be the friend of such as he was most intimately acquainted with, and who were led to esteem and honour and love him.

2. *As a Chinese scholar.* Mr. Wylie showed himself to be an earnest student, and almost wholly in matters pertaining to Chinese. Though exhibiting little of an enthusiastic spirit, in the ordinary sense of the term, he was calm, resolute and persevering in his Chinese studies. He had to attend to the duties of the printing office for which he came out, but he employed all his spare time in cultivating the language and literature of China. He had shown a wonderful aptitude in this way while he was in England, and it was largely on this account he was accepted, and it was by no means foregone in after days. The native classics soon became an object of study but it was evident his purpose was to travel in "pastures new," so as not to tread in any other man's line of things. He soon gathered together the materials of an excellent library, both foreign and Chinese, of which he diligently availed himself, and in many and varied ways he gave out the product of it for the benefit of others. He was interested in the formation of the North China branch of the Royal Asiatic Society, of which he was one of the founders, and to the success of which he largely contributed by the numerous papers he read at its meetings, which were of great value and frequently appeared in the Society's journals. Otherwise he published a variety of works in Chinese and English, and Manchu was also included in his course of study and translation. A long list of his writings in this way has been furnished in one of the papers referred to above, and need not be given here. It is sufficient to observe that the name of Mr. Wylie stands high in the rôle of Chinese students, and his works form a splendid memorial

of his talents and attainments in this respect. What he did had always some practical end in view, and however remote from ordinary pursuit or recondite in its character, it was ever in the light of something useful, either as the result of his own studies, or as called for by inquiring minds; it was interesting to these to seek and find information on Chinese matters at his hand, not so much as to anything of recent occurrence or as bearing on the present customs and practices of the Chinese, but in reference to points of ancient history or Chinese science and literature, and the visitor was sure to obtain valuable results from the resources of our friend. His was a very mine of knowledge on these subjects, and wherein he was not familiar with the points alluded to they were sure to engage his attention, and in a short time to be answered in full. In all this there was no pretension or assumption on his part. He was one of the humblest among us, while able when occasion required to unfold stores of learning far beyond ordinary research, and what one would have expected even from him. Such indeed was his standing and attainments in this line of things that he was everywhere acknowledged to be, and with abundant reason, one of the first and foremost of our Chinese scholars, and so was held in high respect by all who knew him.

3. *As a Christian man.* There are many men in these days who on the ground of their philosophy and science hate the Christian faith, or regard it at the best as only one of the various religions of the world. Happily this is not the case with all who are abreast with the most advanced in knowledge and learning. Mr. Wylie had no feeling of sympathy with the sceptics of his time. He had early professed religion, and maintained it to the end, after the old evangelical style. And it was no mere form or profession in his case. He accepted the truth as it is in Jesus as a profound fact and cherished it as his only hope and joy and confidence. He was a man of faith and prayer, the former grounded on the plain and simple teachings of the word of God, the latter characterized by deep humility, confession of sin, supplication for the Divine mercy and happy assurance of acceptance in the Beloved. His standing in this respect seemed like that of the late Dr. Livingstone, of whom it was stated by one who accompanied him a part of the way in his last journey to the interior of Africa. He told the writer that Dr. Livingstone's religious character and opinions were formed on the Scotch system, and that he maintained the strictest views as to Sabbath observance and the like, notwithstanding the freedom of snetiment among his countrymen abroad. So it might be said in regard to Mr. Wylie. He held to his early religious training in

Scotland, and saw no occasion to deviate from it. He was a Christian of the old type, and as it was an element of his natural constitution to be firm and decided in his opinions on whatever subject they were formed, so both in his religious ideas and in the influence connected with them, he was definite and fixed. He went on the even tenor of his way in this respect, and while alive to the changes that were taking place in the current sentiments of the day he was satisfied as to the grounds of his Christian faith, and lived in the quiet and restful enjoyment of it. In a word, he had made up his mind as to what he considered the realities of things, and without any feeling of bigotry or dogmatism, he saw no reason for being moved away from the stand he had taken, and the basis of his hopes for the present life and the life to come. It was most gratifying to the writer when calling upon him in London during his long time of suffering, and when his mind was under an eclipse on every other point, to find that he could revert to his faith in Christ with the utmost clearness. No sooner was allusion made to it than it drew from him a ready response, and it was apparent he was resting on the only sure foundation, and that all was well with him in this point of view.

4. *As a Missionary.* He came to Shanghai August 1847, in the capacity of a printer, in connection with the London Missionary Society, with a view specially to work on account of the British and Foreign Bible Society. At that time there was an earnest movement in England to print one million copies of the New Testament, to meet what was then supposed to be the wants of China. Mr. Wylie made all suitable arrangements for the purpose, and the work proceeded in the course of years far beyond that amount even under his hands. While so engaged he itinerated in the country, distributing tracts and conversing with the people. He was very helpful also in other departments of the Mission, and the excellent chapel belonging to the Society in the centre of the city was built under his superintendence. In 1860 he returned to England when he was duly appointed agent of the Bible Society for China. Faithfully he accomplished the duties connected with this office in travelling over different provinces, and putting things in order for general *Colportage*. At the same time he undertook the editing of the *Missionary Recorder* for several years, and contributed many papers to its columns, and no less was he actively engaged in other literary labours. Gradually he became aware of failing sight, indicative of what was to follow, which incapacitated him for further service, and he returned home ten years ago. Before complete blindness overtook him and exhaustion alike of body and mind, he was useful

in various ways, translating from Chinese, and advising as to the conduct of Bible work. He was constantly visited by friends whom he had known in China, and others who also learned to respect him as a scholar and as a missionary. At length the event occurred that had been long looked for, and he quietly passed away on the 10th February last, in the 71st year of his age.

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## Correspondence.

### THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THE quarterly meeting was held at the house of Rev. Wm. Muirhead, on the evening of the 8th April. *Present*:—Rev. Wm. Muirhead, *Chairman*, Rev. Dr. Farnham, Rev. J. N. B. Smith, John Fryer, Esq., and the Secretary.

The minutes of adjourned meeting were read and confirmed.

A letter was read from Dr. Allen intimating that an important engagement prevented his attendance.

The Editor reported that the *History of Russia*, by Mr. Galpin, was half cut on blocks; Mr. Whiting's *Moral Philosophy* one third cut; *Ancient Religions* nearly ready for issue; the Wall Charts recently purchased were having the Chinese names inserted, and being mounted as fast as possible, and were sent to depôt as they were finished; a new edition of *Mineralogy* had also been prepared.

The Treasurer reported Tls. 1,500, more or less, in hand.

The Rev. J. N. B. Smith moved, and Dr. Farnham seconded, that Mr. Fryer's *Outline Series* be added to our list, which was unanimously agreed to.

The report of work done since the commencement, and an approximate statement of accounts, were laid on the table, and were referred to the Chairman, Editor and Secretary for final revision and distribution. And it was agreed that 1,000 copies should be printed, and a copy sent to every missionary in China and the Straits, and also to leading officials and others in the West interested in China.

It was moved by Mr. Smith and seconded by Dr. Farnham, that the office-bearers have power to act as a sub-committee in cases of urgency during the interval of the meetings, subject to the approval of the Committee. Unanimously agreed to.

A. WILLIAMSON,

*Hon. Sec.*



## THE DEPARTURE OF REV. G. STOTT FROM WENCHOW.

BEFORE the departure of the Rev. G. and Mrs. Stott on a visit home *via* the United States, they were entertained by their fellow-residents at Wenchow, when Dr. Macgowan made remarks to the following effect concerning their labors at that port.

"Long before there was a prospect that this port would be open to trade, or become a residence for other foreigners, the Stotts had commenced the work of evangelization, and here unremittingly and cheerfully they toiled as pioneers, experiencing a full share of the discouragements and privations which such an undertaking entails. When foreigners at length arrived it was found that a vigorous church had been planted, and a flourishing girls' school established. Considering the physical inability under which our friend labors (being able to move only on crutches from the deprivation of a leg), the untiring constancy of his labors commands our admiration.

"This bald statement of facts conveys no adequate idea of the work which Mr. and Mrs. Stott have accomplished. We must needs descend to particulars to rightly appreciate the result.

"Strangers appeared among the Wenchowese who were recognized as belonging to an aggressive race, and had been enemies and might be meditating conquest. The strangers asked them to sacrifice a seventh of their income, or, what was tantamount, rest from labour on the Christian Sabbath: a hard saying to poor people who were living from hand to mouth. They were told to forsake their gaudy, tinselled, yet imposing and awe-inspiring temples, shrines and fanes, and worship in the undecorated hall of the stranger without the aids to devotion which images, pictures, incense burning, and rosary counting, and mummeries impart. For these, and the ceremonies connected there with, no substitute was offered by the missionaries. To these, others of a graver nature were added: acceptance of the new faith entailed persecution from neighbors, rupturing of family ties; converts knew that they must encounter hostility which would render them pariahs to their neighbors, and objects of approbrium to their friends, yet many became convinced that they had discovered a more excellent way, and renounced and risked everything for the Gospel of Christ. Yearly their numbers increased in the face of malignant persecution. Nowhere is "boycotting" more rampant than in the neighbourhood where a profession of Christianity is made, but against it converts stand firm. A single instance will serve to illustrate the annoyances to which Christians are exposed from their former friends. A church member whose

deceased wife was about to be interred, was lashed to the coffin an entire night, not to be released until he performed certain ceremonies which Christianity disallowed. The body had been so long kept from being buried by the villagers, that decomposition had appeared days before. At length the magistrate sent to the village, the widower was unloosed, and the burial took place. For the most part the trials of faith to which the converts are exposed are not such as magistrates can take cognizance of; it is only in cases of spoiliations or outrages like this that courts can afford them redress, and happily this they obtain to a considerable degree more than Christian converts to Buddhism would experience in many countries of the West. Indeed, it must be admitted that as far as the Chinese Government is concerned, greater toleration is extended to Christians than many of them find in their own lands when they presume to differ from their custodians. Chinese Catholicity puts certain styles of Christendom to shame.

“Besides the sacrifices which those Christians make in the way described, they contribute of their property to the support of certain of their own number who engage in preaching. Theirs is virtually a self-supporting church. Of churches constituted like that which Mr. Stott has planted, the Government of China will have no fears when they come to understand their polity and constitution. They owe allegiance to no authority beyond their own organisation, except to magistrates and their Invincible Head. They elect and consecrate, depose and—if need be—excommunicate their own bishops. No fear need ever be entertained that men of this stamp will ever be induced by foreign invader to marshal themselves against the Emperor or Governors whom he may set over them; in leal heartiness they will be found equal to the most patriotic of their countrymen.

“To the apostles of a church of this description we have met to testify our esteem and sympathy, and to wish their speedy return from their native Caledonia, from which, in all their wanderings and exile their hearts have never travelled.”

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## Echoes from Other Lands.

COREA.—We clip the following from the *Foreign Missionary*, written by Rev. Mr. Underwood, of the Presbyterian Mission :—

“I have learned from several sources of the doings of the Romanists here, and think that you should know how the matter stands. They are making decided steps to win the country to their faith, and we will have to be wide awake if we hope to win it to the true faith. They have, as you well know, a large following in Korea of the natives, and from those that we have seen, they have some noble converts. These men are all trained to work in some way or other for the cause, and thus they have a host of workers. For the training of these men they have now in Korea, as far as I can learn, ten, if not more, French priests—all but two of whom are well versed in Korean, and they have just added to their Korean Romanist literature several tons of tracts, all of which are neat specimens of work, and go far ahead of any other Korean printing that has yet been done by foreigners. They have already bought a large tract of land on the main street of Seoul, near the centre of the city, on which they expect in a few years to begin the erection of a cathedral. For the purpose of raising up a native ministry, they have from fifteen to twenty Koreans studying for holy orders in their theological seminary at Nagasaki. These facts speak for themselves, and need no comment. They show plainly that the Romish Church is trying to gain Korea, and I fear that if the Protestants do not do their duty we will have a Romish instead of a heathen people to convert.”

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THE native Christians of Southern Formosa have liberally responded to the suggestion of the missionaries to send missionaries to the Pescadore Islands, and quite a sum of money has been offered. One man gave \$50, a congregation of 10 members gave \$4, another, of aborigines, gave \$8, and another \$28. One of the subscribers was a woman sixty-two years old. Though extremely poor and a widow, she brought 50 cash (about twopence) and cast it into the treasury.—*N. Y. Independent*.

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THE following is from a Sermon preached by the Right Rev. Bishop G. E. Moule D. D., in Norwich Cathedral at the C. M. S. Anniversary, Sept. 4th, 1886 :—“I am not inclined—after more



than twenty years' residence in Chinese cities, in daily communication with the Chinese—to under value their natural gifts, their national characteristics, or the degree of civilization they have derived under God's providence from the moral teaching of the great systems I have referred to. I am not disposed to think it wholly a calamity that China is to this day without railways, without a national post-office, without compulsory education, or popular government. We in the West have an immense advantage over the Chinese in respect of scientific knowledge and arts which depend on science; a great advantage, but not a perfectly unequivocal one, in education and politics, but they on their part are in so real an extent civilized, so far as regards the knowledge and recognition of the elements of social and political morality, that I should be little inclined to spend my life in trying to ameliorate their condition, or to ask your assistance in doing it, if it were to defects in their temporal condition that we directed our efforts. If it were not true that we have what they have not in relation to *eternal* things,—if it were not true that we know Whom we worship, whilst they worship an Unknown, and that we have a hope full of immortality whilst they are either without hope beyond the grave, or feign a hope full of despair,—I for one would never have presumed in any sense to offer myself as a teacher to the Chinese."

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## Our Book Table.

AN ANALYTICAL VOCABULARY OF THE MANDARIN DIALECT FOR THE USE OF BEGINNERS, Containing, with the radicals, 1,170 characters; being those found in the Mandarin version of John's Gospel. Prepared for the use of the junior members of the China Inland Mission. Shanghai: CHINA INLAND MISSION, 1887. Price One Dollar.

THIS is a good book for Beginners in the study of Chinese. The plan is an arrangement of all the characters, found in the Mandarin Version of the Gospel according to John, under their appropriate Radicals. Following each character are one or more words and phrases containing the character. There is also a Table of Radicals and an Alphabetical Index of Characters. The plan is very good. The definition and analysis of characters might be improved, *i.e.*, it would be well to distinguish between the *Christian* and *Native* meanings in many characters. When we stand up preaching to and reasoning with the people, concerning "righteousness, temperance and judgment to come," we should know just what the heathen Chinese, who has never before heard the Gospel, will understand from the words we use. The association of characters similar in sound and (or) appearance will no doubt be helpful if students do not bind themselves to it; for while the law of association is valuable in all systems of mnemonics each man would better keep to his own associations. Where one man may remember by the likeness, another may remember by the difference. It might also be well to remember

that a small vocabulary is more likely to be dogmatic in its definitions than a fuller dictionary.

It is impossible to see what system has been used in grouping the words and phrases under the different characters. No one system, unless it be the author's association, has been used. We would suggest either that each word should be arranged under that character which composes its first syllable, or else under the one which determines its meaning. A uniform system would facilitate the finding of all dissyllabic words, *i.e.*, the word 以前 is found under its first and the word 以後 under its last character. 後頭 is found under its first and 前頭 under its last character. Perhaps the criticism may seem trivial but we have spent a good deal of time in looking for words *twice* because there was no system by which we could tell under which character the word occurred.

The selection of the Gospel according to John has insured a good number of characters especially useful to the missionary.

The suggestions offered in the preface are all good. We would inquire, What is the peculiar virtue of "a soft *English* lead pencil?" Would not American or German do as well? — S.

THE *Journal of the China Branch of the Royal Asiatic Society*, Numbers 3 and 4 of Vol. xxi. is principally valuable for the paper on "Chinese Guilds or Chambers of Commerce and Trades Unions," by Dr. D. J. Macgowan.

## Editorial Notes and Missionary News.

### THE MISSIONARY CONFERENCE.

THE Rev. Dr. Nevius calls up the subject of our next General Conference, and says:—"Whether it is to be held in 1889 or 1890, is it not time to commence the necessary preparation? I find that some of the younger missionaries as well as of the older are anxious that it should not be long delayed. It is natural to suppose that missionaries in China will celebrate the opening of the 20th century by a conference in 1900 or 1901. Supposing it to be held on the latter date, 1901, should our next conference be held in 1889, the interval between the conferences 1877, 1889, 1901 would be a uniform one of 12 years. I do not regard this as a matter of great importance, but it has some weight in determining the question of its being held in 1889 or 1890. My principal object in addressing you on this matter, is to call it up again for fear of its going by default."

### Notes of the Month.

THE Chinese Y. M. C. A. is in good working order at Tungchow near Peking, with the Rev. Mr. Beach as President. Many of the boys and young men in the High School have joined the C. Scripture Union which is gradually taking hold in China.

THE workers at Yangchow are greatly encouraged by the increased interest manifested in the Scriptures. Miss Murray writes, "We are selling more Bibles and portions than we have yet done."

IN Siam Mrs. Leavitt formed two W. C. T. Unions, one at Bangkok, one at Petchaburi; she also had a long and free audience with His Majesty the King, two conversations with the Minister of Education, and one with the Minister of Foreign Affairs. She was just beginning work in Singapore on the 16th of March.

WE learn from the home papers that the Rev. John Innocent of Methodist New Connexion, Tientsin, is appealing to the church at home for additional help to be sent out to China as soon as possible, viz., two clerical missionaries and one medical missionary, also a lady teacher to superintend a girls' industrial school, to be established at Tientsin.

IT is very sad to be obliged to record the death of Mrs. Carey, who was on the way with her husband to join the Mission to the Laos. She died on the way by boat from Bangkok to Chengmai, and was buried at Rahang. Particulars have not yet been received. Mr. Eaton writes that she suffered from malaria almost from the time of her arrival at Bangkok, and was ill when she left for Upper Siam.

THE death of Rev. C. H. Carpenter, of the Independent Mission to the Ainos, is reported in private correspondence, but we receive no particulars. The death of Mrs. Maundrell of the C. M. Society is also announced.

THE Eleventh Annual Report of the Central China Religious Tract Society, Hankow, tells of much work done. There are 55 book and sheet tracts on the Catalogue of the Society's own publications. The circulation during 1886 was 576,933, which is an increase of 152,933, over the previous year. It is proposed soon to make a change in the appearance and general style of its publications, which it is hoped will give a new impetus to the work. The total of receipts was Taels 2,454; 1,181 of which came from the Religious Tract Society of London, and Taels 1,242 from sales. Many interesting facts are given which show the productiveness of this form of labor at the present stage of our work.

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## Diary of Events in the Far East.

### March, 1886.

5th.—Two Japanese nobles baptized at Potsdam.

15th.—A Memorial from the Board of Admiralty to the Empress in favor of Railroads.

21st.—Birth at Macao of H. R. H. the Prince of Beira, grandson of His Majesty Dom Louis I.

22nd.—Imperial Rescript arranging for the journey of the Tribute Bearing Deputation from Thibet to Peking.

24th. (?)—Threatened anti-foreign riot at Tientsin.—Telephone Exchange inaugurated at Hongkong.

25th. and 26th.—Grand Review of troops in Peking before Prince Chun and H. E. Li Hung Chang.

28th.—The s.s. *Meefoo* reaches Newchwang, the first steamer of the season.

28th.—A serious fire at Hangchow.

### April, 1886.

2nd.—The Annual Volunteer Inspection at Shanghai.

1st.—A preliminary convention between Portugal and China goes into effect, by which Macao is ceded to

Portugal and Chinese opium revenue is to be collected there as in Hongkong.

8th.—A sharp earthquake felt at Koolangsu and Changchiu, Amoy.

10th.—Two persons killed at Shao-hing, Chekiang, by lightning.

11th.—The Emperor returns to Peking from the Western Tombs.—H. E. Li Hung Chang left Peking for Tientsin, arriving the next day.

13th.—*The Peking Gazette* acknowledges a Memorial from the Governor-General at Canton, announcing the subjugation of all but the southern part of Hainan.

15th.—A native bank robbed at Foochow by Hunan soldiers.

16th.—The Emperor performs the Agricultural Ceremonies.

23rd.—A "Sun Dog" seen in the heavens at Shanghai, at 6 p.m.—Proclamation of the Taotai, Shanghai, regulating steam-launches between treaty ports and making pleasure trips into the interior.—The Chinese Government commits itself to the construction of a railroad, 80 miles in length, between Tientsin and Peking, and asks for tenders.

## Missionary Journal.

### Births, Marriages & Deaths.

#### BIRTHS.

At Peking, April 2nd, the wife of the Rev. M. L. Taft, of the Methodist Episcopal Mission, of a daughter.

At Hongkong, March —, the wife of Rev. G. REUSCH, of the Basil Mission, of a daughter.

#### DEATHS.

On the 10th of March, shortly after passing Penang on the homeward voyage, ROBERT BURNET, of the National Bible Society, Scotland, aged 28. Buried at sea.

### Arrivals and Departures.

#### ARRIVALS.

At Shanghai, April 26th, Rev. E. C. SMYTH, for English Baptist Mission, Chingchow-fu.

At Shanghai, April 3rd, S. S. Mc FARLANE M.D., and wife, and Mrs.

ROBINSON, for London Mission, Tientsin.

At Shanghai, April 12th, Mrs. J. H. CAMPBELL and Miss K. ROBERTS for Methodist Mission, South, Shanghai.

At Hongkong, March 28th, Mr. AHMED FAHMY M.B., C.M., and wife, for London Mission, Amoy.

#### DEPARTURES.

FROM Shanghai, April 23rd, Rev. THOS. BAMFITT, wife and three children, of Wesleyan Mission, Wusueh, for England.

FROM Hongkong, April 17th, Miss SUSS, of the Berlin Foundling House, for Germany.

FROM Hongkong, April 26th, Mrs. H. V. NOYES, and two children, for U. S. A.

FROM Shanghai, April 29th, Rev. G. Stott and wife, C. I. M., Wenchow for U. S. A., and England.



